The Bombay Guardian.

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WEEKLY REVIEW.

—THE *St. James' Gazette* is said to be on its last financial legs. It is chiefly celebrated for its opposition to every social reform, and to all movements for the amelioration of the condition of women. If the *St. James Gazette* is dying, the "ruling passion is strong in death" for the editor has lately published a series of contradictory statements in opposition to the movement in aid of Hindu child-widows and child-wives.

—GENERAL BOOTH, of the Salvation Army, has written a special letter to the officers and soldiers of that organisation in India and Ceylon. He regards the work which the Army has done in this land hitherto, as foundation work, which is always slow and difficult. But greater times are coming. After advice to the officers regarding learning Native languages, the care of their health, and adapting themselves, as far as they can do so innocently, to national instincts and usages, he says—"But above all other things take care of the principles of Life and Godliness in your own soul. Your ability to benefit the millions around you depends solely upon your possession of the Holy Ghost; if you are to be the servant of India to any profit, you must be the apostle of Jesus Christ; and that means that you should live in the spirit of entire separation from all known evil, and in the full consecration of all you have and are to the Salvation of the world, and simply trust in the cleansing blood, and the guiding and sustaining power of the living God. He lives to save. Trust Him fully, and so shall you prove to the uttermost His saving and delivering power." General Booth hopes some day to visit India, but feels unable to do so at present.

—THE M'Crie-Roxburgh congregation has voted by a majority of three to one to ask the presbytery to moderate in the call to Mr. Robertson of Stonehaven, so that "the Scottish Spurgeon" is likely to be followed by some one still more Spurgeonic and outspoken. One of Mr. Robertson's chief crimes in the eyes of worldly professors is that he will have nothing to do with "Burns' dinners." A missionary who called at the *Bombay Guardian* office in the early part of this week, in relating his early experience said that one of his chief spiritual starting points was the day when he burnt his Burns and Byron. The works of these authors ought not to be in any Christian household. "Do men gather grapes of thorns or figs of thistles?"

—THOSE who hold the mistaken idea that Presbyterian Missions are a failure, should study the missionary columns of the *Presbyterian Messenger*. It is only in secular-educational "mission" work that Presbyterianism shows such disastrous spiritual barrenness. Where the Gospel is being faithfully preached by Presbyterian Missionaries there is success, and nothing but success. Of late these latter have been having some wonderful conversions of confirmed opium-smokers in China. At Eng-lai, a barber who had been for twelve years an opium-smoker has come to Christ, given up his sins, and become a preacher. He was lately dwelling on the fact that Christ's religion was not a mere skin-deep affair but went right to the heart. He said "Look at what the Jesus' doctrine has done for me. If it only reached the skin, how could it have caused me to give up opium-smoking, filthy language, &c.?"

—ANOTHER man, named Chhat Lé, a notorious thief, has been converted through the instrumentality of this Mission. At eighteen he was a confirmed opium-smoker. He soon gambled away all his property, sold his wife, and by the time he was twenty-six had nothing in the world he could call his own, except a small share of some ancestral property, and when the missionaries met him was a wasted wreck. Now he is a monument of God's mercy, and the Native preachers point to his case in the following words, "Did you know Lé before he worshipped God? He had then scarcely one dirty, torn coat to put on. He slept on the ground, and had no coverlet. He was several times nearly beaten to death for stealing. Now what do you see? He steals no more. He has given up his opium. He has clothes to put on. He has both bed and coverlet. If you look at what this doctrine has done for Lé, you can have no doubt about Jesus' power to save anyone who will trust Him."

—ANOTHER trophy that the Presbyterian missionaries in this place have got is Pang, a man who kept an opium hell next door to the chapel. Thieves and all sorts of disreputable characters frequented his shop, and the longer they smoked the worse they became. He gave up the business, and has become very poor, and now earns a living by selling oil, &c., in the villages. He is much pained with indigestion, is still very weak, and is often very weary carrying his load from village to village. Wherever he goes he preaches; and the fact that he has given up an easy business for hard toil and less profit gives weight to his doctrine. He will have a glorious heaven hereafter. Pang's opium-hell is now turned into a stoneware shop, kept by another Chinese Christian.

—CHIO is another converted opium-smoker at this mission. He was also a gambler. He gave up his idols, his gambling, and his opium and surrendered to Christ, and is now a sturdy young farmer. When the missionary went to see him last, he found him along with others carrying a log of wood. One of the younger men complained that his end was too heavy for him. Chio, proud of his own recovered strength, went and took the heaviest end himself. When he was smoking opium he neither could nor would carry a load.

—THE debilitating effects of the opium habit are increasingly and painfully evident in India also. A missionary of about seventeen years experience, who has frequently had to superintend the erection of mission buildings, gives his testimony to the increased consumption of the drug among mechanics, and states that he has found that carpenters, masons, &c., who use opium are entirely unreliable.

—BUT to return to the Eng-lai Presbyterian Mission. One of the most gratifying traits of this mission is the endeavour of the Native Christians to spread the Gospel far and wide. Though they are mostly poor, they rent a house for preaching at Tang-chau, eight miles off, and a number of them walk backwards and forwards the whole sixteen miles every Sabbath to hold a Gospel meeting there. One of their latest triumphs has been the conversion of an old man who has been an opium slave for twenty-eight years. His opium-pipe is kept by the Eng-lai congregation as a trophy.

—IT is a terribly widespread delusion that the use of alcohol and narcotics *lessen* pain in cases of disease. They do not lessen pain. They deaden pain for a time by deadening the nerves, but the after effect is that the nerves of the patient are still more shattered and excruciatingly sensitive to pain. Dr. Alfred Carpenter, than whom there is perhaps no greater cancer-surgeon in England, says that he has persuaded many cancer patients to bear pain, and not to take narcotics nor alcohol to deaden it; and that it has been wonderful how little pain they have suffered compared with those who have indulged in the use of those drugs. It is becoming more than doubtful whether the use of opium as a medicine is any more necessary than that of alcohol. Opium forms the basis of most quack medicines, and has, through their agency, been the means of the slow death of thousands who might otherwise have recovered from their ailments.

—THE "Pilgrim's Progress" has just been printed in the Amoy colloquial in Romanised characters. This makes the *eighty-third* language into which the work of the Bedford tinker has been translated. His education was comprised in the constant and reiterated perusal of the Bible. Those who wish to produce literature that will thrill the world cannot do better than study the pages of the Word of God, to read and re-read them, and believe and receive the truths recorded there.

—MR. A. H. BAYNES, the Secretary of the Baptist Missionary Society, speaking lately at Accrington, said that "the present criticism was vastly better than indifference, and he felt persuaded that the result was bound to be good."

—During the hearing of an application for an order upon the Metropolitan Police magistrate, Mr. Bridge, to show cause why he should not grant a summons applied for by Mr. Sims (a journalist and author) upon the Duke of Cambridge, the first cousin of the Queen, for assault, the Lord Chief Justice said that "it was most important that the people of this country should understand that before the law all the subjects of the Queen were equal, and that a magistrate, be he the lowest in the country or be he the highest tribunal, was bound to administer the law impartially between the subjects of the Queen." A rule was granted. Unfortunately the principle enunciated by the Lord Chief Justice, which should be applicable to every spot under British rule, is not acted upon in India. No one can imagine that Luchminia, the Christian girl-widow of Patna, would have been treated in the manner she has been by British public servants from Quinn to the Viceroy, if her skin had been white instead of brown.

—Lord Shelburne, a direct ancestor of Lord Lansdowne, speaking of a certain public question in the last century said, "I find that the people of property are in favour of the movement; and as to the people at large, with them I have nothing to do." This is precisely the attitude of his descendant the Viceroy to-day with regard to the Patna case. "I find that the corrupt official set around me are in favour of Quinn. With the wrongs of the women of India in general, and of Luchminia in particular I have nothing to do."

—We find that the statements which have been made regarding the intention of the Bengal Government to abolish the outstill system in certain places, require to be accepted with caution, in so far as any good is likely to result therefrom. It is true that it appears probable that the outstill system will be abolished, as the result of Mr. Caine's Parliamentary action, but only to be substituted by an equally nefarious system. It is now officially proposed to carry on the liquor system on the lines of the opium iniquity. In the case of opium, the State licenses certain people to grow the drug, who may only sell it, when grown, to the State. The State then manufactures the poison ready for use, and sells it to persons to whom it gives retail licenses, who in their turn sell it to the opium-eater. The plan proposed for distributing the spirit poison is identical. The State is to manufacture the alcohol at great central distilleries, and then sell it to licensed retail dealers. The State is thus to be brought still more closely into partnership with this iniquity than it was before.

—The *Indian Methodist Times* has some strong comments to offer upon this deceitful move. It says—

"By their fruits ye shall know them" is a principle capable of application no less to the conduct of Governments, than to that of individuals. Loud professions of unimpeachable honesty and purity of purpose can be tested by this principle with equal safety in either case. When men or nations acknowledge their error upon its discovery, and bring forth "fruits meet for repentance" we are ready to accept this evidence of a change of purpose, and to wish them all possible success in their efforts after a better life; but when, with the evidences of their iniquity laid bare before their eyes, they lift up hands of holy horror and declare themselves aggrieved by the imputation of wrong-doing, we cannot help feeling something of that just indignation which drew from the lips of the Saviour those scathing words, "Woe unto you, Scribes and Pharisees, hypocrites."

—The London correspondent of the *Bombay Gazette* in its issue of the 10th instant, speaking of the efforts that are still being made to white-wash Mr. Crawford, says—"It is not easy to measure the folly of those who are trying to keep the Crawford scandal before the public. One of these days, if they do not mind, the question will slip out of their control. A really searching investigation, going a good deal further back than 1882, will follow, and there will be more besmirched characters than many people at this moment imagine." There is no doubt that this correspondent's remark on what would be the result of a searching investigation is strictly correct. In the interests of justice such an investigation should be made.

—The Christian Church in India has missions to all sorts and manners of men, soldiers, sailors, Anglo-Indians, Natives, &c., &c. One class, however, has been neglected, and, if the *Times of India* is to be believed, it is one of the most spiritually needy of all classes in India. Here is the account which that paper gives in its issue of the 10th instant, of the way that officialdom at Poona are spending their Sabbaths. During the rains Poona is the headquarters of the Bombay Government. The correspondent of the *Times of India* there, is the wife of an official. She writes thus of the doings of herself, and of the Society in which she moves, on a late Sabbath—

About half-past five I went on to the polo, where the scientific corps were playing Mr. Graham's team and beating them. The Duchess (of Connaught) was then driving a buggy with *such* a smart piebald in it—the whole turnout looking more like the Drive than the Deccan. As I was going on the river in the evening, I thought I would salve my conscience by doing the garrison church at 11, which is a reasonable hour, isn't it? Verdict—not a long service, and *only* one smart gown! Rosherville, which is the goal of all the water parties, I will tell you about in my next. However, I found out that cherry brandy in tiny glasses is *de rigueur* there! I went up very slowly in one of the new sailing boats, and envied the fair coxwains of the fours awfully. So as I was offered a seat, came back in the cavalry drag, but not on the box!

—So much for the fashionable officials of the Presidency of Bombay. But how are matters at Simla? Are things any better at the head-quarters of the Government of the Empire? The same paper, a semi-official one, informs us in its issue of the 6th instant. Here are some extracts from the letter of its correspondent at Simla. Speaking of official society there, with Lord Lansdowne the Viceroy at the head, this correspondent says:—

The pace is increasing, and we know that it is the pace that kills. There are few persons at Simla who will not agree that society is truthfully likened to a vortex—a mad, whirling, erratic force, driving everything before it, uprooting our most cherished habits, and playing ducks and drakes with our best intentions. . . . . To swell the torrent of dissipation, the enemies of stable and studious habits, under the impression evidently that the dances at Government House (the residence of the Viceroy) and the Town Hall were not adequate to the demand, have nearly doubled the number at the cost of their own domestic comfort. Thus we have dances at the Commander-in-Chief's, at Lady Elliott's, and Mrs. Mackenzie's [Lady Elliott is the wife of a member of the Viceroy's Council]. There are probably more idle men in Simla than in all the rest of India together. I do not refer to the men who keep up a pretence of going to office, although there are a score of these to every hard worker.

But the climax is reached when the correspondent of the *Times of India* describes a play at the theatre, attended by Lady Lansdowne and most of the Committee of the Dufferin fund. The principal figure on the stage was "Noah, got up as a rigid wooden figure with long skirts and broad-brimmed hat," a character which the spectators found to be "very amusing."

—The vilest of the Roman emperors, Nero, whilst Rome was in flames, played the fiddle with some of his loose companions. Whilst problems, enough in their gravity to make angels weep, are waiting for solution, the rulers of India are whirling away in the dance at Simla, and attending blasphemous theatrical entertainments caricaturing Scriptural characters. "Shall I not visit for these things? saith the Lord."

—The *Kathiawar Times*, (Anglo-Gujerathi paper of Rajkote) strongly but justly comments upon the proposed re-introduction of the C. D. Acts into India and says, "The friends of these abominable Acts have not an inch of ground to stand upon. It should seem nothing short of ignominious for any civilized Government to take upon itself the task of pampering to the lust of a lewd soldiery."

—The Rev. F. B. Meyer, B. A., the active and able pastor of Regent's Park Chapel, London, and who is getting known by his writings in all parts of the world where English in spoken, appears to be a man of Luther-like spirit. Whilst Mr. Meyer was pastor at Leicester, on one occasion he paid for admission to the Grand Stand at the great annual horse-races there. The fashionable occupants of the Stand were somewhat surprised when they saw Mr. Meyer in his clerical dress enter, but they soon found out that he did not come for the purpose of watching the races, but, turning his back to the course, and standing on his seat, Bible in hand he preached the Gospel to the mass of humanity rising tier upon tier above him. Much as some of the occupants of the stand objected to such unsportsmanlike conduct, Mr. Meyer could not be turned out as he had paid for admission. The matter created considerable sensation at the time, and probably led to the public protest some time afterwards by a large portion of the respectable inhabitants of Leicester, against the Prince of Wales coming down in person to open these notorious races, a memorial being presented to the Prince, pointing out the iniquity of thus lending his influence to support this annual carnival of thieves, gamblers, and pick-pockets.

LONDON POSTMEN'S TESTIMONIES.

At a meeting of the General Post Office Christian Association, London, on April 11th, Sir Arthur Blackwood, K. C. B., after having addressed those assembled called for testimonies from the men, all of whom were employed at the General Post Office. Twelve testimonies were given, nine of the testifiers being saved through the Salvation Army.

The *Banner of Asia* for August will throw considerable light on the Opium Question.

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LIGHT AT EVENTIDE.

Triumphant last hours of Dr. Asa Mahan.

He sets, as sets the morning star, which goes
Not down behind the darkened west, nor sinks
Obscured amid the tempests of the sky,
But melts away into the light of heaven.

The last hours of the aged saint, Dr. Asa Mahan, are thus described in *Divine Life*, of which he was for many years one of the editors.

Before the advent of the slight attack of pneumonia last winter, Dr. Mahan seemed to be travelling towards the grave by the painless path of natural old age. So gradual was the decline of his strength, so consciously free was he from all suffering, that it was somewhat difficult to convince him that he was unfit to do some things he had been accustomed to do, or that there was any likelihood of his early departure. Not that there was the slightest fear of death, or any shrinking unwillingness at the thought of it; but the heart of the dear old man was still in the Lord's work and the Lord's battles, and pain and suffering had not broken up the feelings, and habits, and instincts of the holy warrior's life.

On the morning of the day of his death, Mrs. Mahan, on entering the room, remarked to him, "My dear, you are almost home." He seemed a little surprised, and asked, "What makes you think so?" When assured that there was every token that Christ was coming for him, the only response was one of his bright, happy smiles. A little later on, as he lay looking at the sunshine without, he remarked what a beautiful morning it was, and that it would do for him to go out. "You will have a glorious outing to-day, my dear," was Mrs. Mahan's only reply.

On the Wednesday evening, the night before his death, the weakness was so great that the watchers thought he would pass away before the morning. Mrs. Mahan was so worn out that she was compelled to retire from the room. When she kissed him, as she thought, for the last time, he said, "Let us praise God, my dear, for all His goodness to-day before you go." Then with a strong voice he prayed his usual prayer for all the loved ones; that none might fail of eternal life; and that God would induce in them all forms of virtue most pleasing to Himself.

During the last night there was a great deal of restlessness, but not a trace of impatience. If he wanted anything that it was not thought well to let him have, he accepted the decision at once with a simple "All right." In those hours of weakness and weariness the spirit of utter yieldedness was most beautifully manifested.

On Thursday, the day of his death, about two o'clock a change for the worse commenced. The breathing became difficult, and he was thought to be departing. But strength returned sufficiently to give him one more hour—the last—of conscious life. It was spent in holy fellowship and intercession with God. His words were somewhat indistinct, but the ears of the watchers caught such expressions as the following; "Wonderful! wonderful living fountain!" "Shout Hosanna!"

"Shout Hosanna!"

"How sweet the name of Jesus sounds in a believer's ear!" "A sinner saved!" "Save sinners! save a world of sinners lost!" Then followed a season of intercession for the Church of Christ. He prayed that God would baptise it with power, and send forth tens of thousands to the uttermost parts of the earth with the message of His salvation.

Thus were spent his last conscious moments. At four o'clock he passed into a state of syncope. About nine o'clock in the evening Dr. Sherrard, his Christian physician, came in, and saw that the end was nigh. Then they knelt, and encompassed with prayers and praises the bed of the dying warrior. God was very nigh, and filled the room with a most blessed sense of His presence. And as the heavenly gates were opening to let him in, it seemed as though human ears could almost catch the happy stir of the angel host that had come to welcome the dying saint to immortality and bliss. Just at the last, about 10-30 p. m., there came such an awe, and hush, and a Presence; and with one little hard-drawn breath our beloved father in Christ passed into the presence of the King.

His work closed only with his life. He was busy with his pen to the last; but that was not all. In his walks on the parade at Eastbourne he was accustomed to distribute copies of his little tract, "Fifty Years' Walk with God," and to seek in personal intercourse to help any persons that he might fall in with. Perfect strangers whom he came in contact with in this way called to make kindly inquiries during his illness, stating that it would be of no use to send him their names, as they were not known to him!

NEW MISSIONARY CONFERENCE.

The Rev. C. P. Hard writes—"A Missionary Conference for Jabalpur and surrounding Districts, was organized on the first instant in the Jabalpur Methodist Episcopal Mission-House. The Rev. J. P. Ellwood of the Church Missionary Society is the efficient Secretary."

SUPERSTITION AND INFIDELITY.

Superstition and infidelity, remarks *The Rock*, are twins. The man who will not regard Providence trembles at luck. Wild, blind chance, or a kind overruling goodness—these are the poles of sentiment between which men have to oscillate. The French are surrendering themselves with impetuous fierceness to utter denial of God; yet they are afraid to travel on Fridays. Note how strangely this comes out. The Paris Omnibus Company complained that the municipality charged them 3,000 f. a year for each omnibus, and precluded them "from increasing the number on Sundays, when the traffic was greatest, or reducing it on Friday, when, owing to the Friday superstition, the traffic was smallest." Could a more startlingly unexpected token have been displayed of the character of a people who will rush about on the Lord's Day, but dare not leave their homes for a journey on Friday? These unconscious exhibitions of character are beyond suspicion in their conclusiveness.

—Dr. Thain Davidson in his latest lecture at Islington to young men warned them against the fashionable and fascinating literature of the day that is soaked in infidelity. It is inoculating thousands with the poison of the cynical sneers of Prof. Tyndall; the inuendos of Spencer and Harrison, and even of Matthew Arnold; and the open and bitter attacks of Huxley.

MR. DHANJIBHAI NAUROJI

Talks to the Little Ones.

On Sunday morning last (the 7th instant) Mr. Dhanjibhai Nauroji gave a fatherly talk to the children attending Grant Road Sunday-School, Bombay. Miss Hunt presided. The title of Mr. Dhanjibhai's address was "Fifty years' Christian work in Bombay." He told the children that their Secretary had asked him to perform a marvellous feat, to give the history of fifty years in such a short time, but he would do his best. He introduced himself as "a Christian Native, born a heathen of Parsee parents." His great intellectual stumbling block at first to the receiving of Christ was the mistaken idea that Christ was not the only Saviour. All religions professed to have their Saviour, and he did not understand how Christ could be the only Saviour. However the time came when he was convicted of sin and of righteousness and judgment by witnessing the terrible death of a bad woman. At that time he could not bear to look on holy people. He was then going to a Christian Mission School, and the Bible teaching was very earnest. On one occasion when Robert Nesbit was Bible teacher, so earnest was he, that he (Dhanjibhai) trembled, and was almost going on his knees then and there, and asking to be immediately baptized. There was only one Sunday-School in those days, and that was held at the Castle. One of the teachers was Mr. Farrish, the Acting-Governor of Bombay. Now Bombay was covered with a net-work of Sunday-schools. He used to attend this Sunday-School, and from there go with the rest of the scholars, to St. Andrew's Church close by. There were only three churches in Bombay then, the Cathedral, the Church at Byculla and St. Andrew's Church. Now there were quite a number. There were no Native Churches then but there are now, and they are presided over and preached to by Native pastors in Native languages.

Mr. Dhanjibhai then went on to exhort the children to first come to Christ themselves and then seek to bring others to Him, that they too might find salvation. And they could pray that the good work in Bombay might go on, so that not only fives and tens, but hundreds and thousands might look to Jesus and be saved. He could not understand how any one could pray for his own soul and neglect to pray for those of others. Then the little Christian could speak directly to the people about Christ, and distribute tracts to little children and others. As an illustration of what little children could do, see the case of the two little Native girls at the Madura *mela* the other day who, though only five and seven years old, went out and sang to the people about Jesus, and distributed such a quantity of tracts. Then in the Bible they were told about the little Samuel, who got up immediately God called him, and set about His work. Every little Christian should do the same. It was wonderful what one man could do. Nineteen years ago there were hundreds of Eurasians and Europeans who never attended any place of worship, but who do so now. One man, a stranger to Bombay, who is now Bishop William Taylor, came and consulted with Mr. Bowen, and set to work, and now those hundreds of people are saved and working for Christ.

Finally he would remind them of the words "Remember now thy Creator in the days of thy youth." God was saying to every one of them that had not already done so, "My son, my daughter, give me thy heart." The great God in whom we live and move and have our being, wants our *heart* so that He may cleanse and keep it safe. We cannot keep it ourselves. Our happiness both for time and eternity depends upon our decision on this point. We shall never repent having given our heart to God.

Miss Hunt in a few graceful words thanked Mr. Dhanjibhai for his address, and exhorted the children to pray for the progress of God's work in Bombay as Mr. Dhanjibhai had said.

Mr. Tinckom trusted that some of the children who had not already yielded to Christ, would do so at once after Mr. Dhanjibhai's earnest address. Let them all make the same out and out stand for Christ that he had done. If Christ could keep Mr. Dhanjibhai faithful for fifty years, he could do the same for them.

After the singing of the hymn "Blessed Jesus, blessed Jesus, let us early turn to thee," Mr. Dhanjibhai pronounced the benediction and the children dispersed.

THE BEGINNING OF AN ANTI-OPIUM AGITATION IN IRELAND.

At the Dublin Yearly Meeting of the Society of Friends, Mr. Samuel Southall read a paper giving the history of the opium traffic, pointing out its gradual growth, the terrible effects of the use of opium, the injurious influence of the drug on nearly the whole population of China, and the testimony of missionaries and others as respects the barrier which the traffic presents to the acceptance of the Gospel. He said that in view of the agitation against the traffic, it appeared perfectly clear that the first thing the nation had to do was to put an end to the growth of the poppy. He then described the present position of the movement to promote this object, and mentioned many providential circumstances in connection with it, which assured those who had this matter at heart, that they were working on the right lines. He earnestly asked Friends to consider whether they had not something to do in connection with this great question. He felt that there some present who if they were obedient to the Lord's call, would have to exercise self-denial in this matter. The Lord did not want us to dwell at ease, while such evils exist around us. He pointed out various ways whereby public interest may be aroused on this, which is really not a political question, *e. g.*, by lectures, personal interviews with Members of Parliament, meetings with ministers of the Gospel, drawing-room meetings, distribution of literature on the subject, and prayer.

Mr. George Gillett, of London, followed, saying that he hoped the question would not be hurried through, but considered in the light of the Spirit of God, so that a strong public opinion might be cultivated on this great question.

It was finally decided that an extended minute from the Yearly Meeting should be prepared, and widely circulated, through the public press of Ireland and in other ways.

At the great debate in the House of Commons on June 5th, 1888, at which the unanimous resolution was arrived at that the Indian C. D. Acts should be swept away, the Irish members came down to the House in a body, prepared to vote for Repeal, had the Government supported this evil system.

The fact, therefore, of an anti-Opium crusade in Ireland has some significance.

At the English Friends' Yearly Meeting satisfaction was expressed at the increasing action which was being taken in this matter in various parts the country.

HOW PEOPLE GIVE.

The *Christian* quotes the following: "A rich widow has given 5,000 fr. to help on the work of Pere Hyacinthe. A poor widow has given 6,000 fr." The *Christian* then goes on to say: "This is not an uncommon experience. Mr. Wookey, speaking of Dr. Barnardo's work, said that at a meeting presided over by a nobleman and attended by many fashionable people, the collection was under £15. Next morning he received a request to call upon an invalid in the poorest part of the town, and, to his astonishment, she put into his hand ten sovereigns, which she had struggled to obtain in order to help Dr. Barnardo's splendid work on behalf of destitute children."

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—Rev. Edwin B. Lewis, of the London Missionary Society, Bellary, arrived from furlough in England by the mail steamer last Saturday. He has had over twenty years experience in India. He regards itinerant evangelistic work as of great importance, and usually spends about half of each year in preaching tours. May the Lord yet more abundantly bless him in his labours.

—The Rev. J. E. Robinson delivered a lecture on Saturday evening last at the Grant Road Methodist Church, Bombay, entitled "Christ's Greatest Apostle."

—The Friends' Mission at Hoshangabad reports progress. At their last Quarterly Conference, which was a very encouraging time, there were four applications for membership from new converts, two from Hoshangabad and two from Sohagpore. A young Brahmin at Seoni has confessed his faith in Christ through the efforts of a Native worker of the mission. This young Brahmin is suffering much persecution and loss through having broken his caste.

—A Temperance Society has been started among the Native Christians at Hoshangabad and forty-one pledges have been given. The pledge is total abstinence from all intoxicants and includes opium, bhang, and all kinds of native liquor.

—The Wesleyan Missionary Society has given £500 towards the building fund of the Wesleyan Methodist Church at Colaba, Bombay.

—Rev. Albert Norton, who arrived in India in connection with William Taylor's work in 1872, and has more recently been engaged in an independent faith mission to the Koorkoos, in the hill districts of the Berars, left Bombay last Tuesday for a trip to America. Mr. Norton leaves his wife aud family at Ellichpur. He intends to spend a month in Palestine and Egypt, and a short time in London on his way to America. We hope this vacation will prove greatly beneficial to him in every way; and that he will return strengthened for the Lord's work.

—The Rev. George Müller passing through Calcutta last week *en route* to Simla, and hearing of the illness of the Rev. G. Hook, pastor of the Lall Bazaar Baptist Chapel, kindly offered to remain and preach for him both morning and evening. This he did, with much power and earnestness. He left for Simla on Monday.

—A missionary writes in the *Indian Witness* an account of the hot-weather work of himself and his wife. He says: We have in this time made eighteen trips to the country from three to seventeen miles distant—the average distance driven each time has been nineteen miles. We have held services with enquirers, and baptized one hundred and forty-one persons. We have established six new schools, among these new converts, and are endeavouring to give them religious instruction. We have found the heat trying—and our two horses have been worked hard—but God has kept us well.

—The Rev. John Scott, Editor of the *Ceylon Friend* has left Colombo for England after 34 years of work there. It is doubtful if he will return. A purse containing Rs. 750 was presented to him before leaving, by his friends, with a suitable address. The Rev. James Nicholson is appointed to take his place.

—At Msrija (a station of the French Protestant Mission among the South African Basutos), seventy-five new converts were received into the church on 30th December last. An assembly of 1,500 natives witnessed their baptism, and thirty-five persons previously careless asked to be placed under special instruction.

—In the Transkei district the Scotch United Presbyterians record an increase of 100 members. They are beginning a new mission among the Xesibes, a tribe of from 10,000 to 15,000 in number, but owing to the development of self-help in the Kaffrarian mission, it is not expected this will add to the permanent outlay.

—The *Baptist* gives the following ghastly picture of the darkness of heathenism in Africa: An old West African king has just died, and the "Ju Ju" rites performed for his soul's repose afford horrible proof of the continued barbarity of heathenish ignorance. The story is told by certain English traders who went to pay their respects to the new monarch of Eboe, and were painful witnesses. Lying in the same grave with the deceased king were nine of his youngest wives. These poor creatures had had their wrists and ankles broken, and, whilst suffering the most excruciating pain, seven of them were placed at the bottom of the grave. The body of the king was then laid on them in a transverse direction, the two remaining victims lying on either side of the corpse. In this cruel condition these unfortunate women were left to slowly die of starvation. A number of men were also put to death in the most brutal manner, and the traders learned that there was to be a sacrifice of seven men during each of the following ten months. It is only now and again that the ears of England are horrified with the recital of such shocking religious customs. Their observance, however, is less rare than our information of them. Africa in her darkness and suffering should be a powerful tonic to our mission societies.

—Mr. Henry M. Stanley says of the high inland plateau about the African lakes, "I consider it the healthiest region under the sun, and there is no more picturesque country in the world. It is the Switzerland of Africa. All the people there are remarkably fine-looking."

—Stanley puts the population of Africa at 250,000,000.

—In the midst of serious dangers, says the *Presbyterian Messenger*, the missions are prospering at Nyassa. The Free Church of Scotland has opened a new station at Malindu, on a high plain at the north of the lake. Malindu is surrounded by seventeen villages, embosomed in gardens of magnificent bananas.

—"There are to-day, within the lake region of East Africa, extending to the coast from Kilimanjaro in the North, to the highlands of the Shiré in the South (not reckoning some little out-stations), forty-four Protestant missionaries, inclusive of the unordained, such as physicians, artizans, &c., &c., male and female. A small number it is true, compared with the extent of the region, which is from five to six times as large as the whole German Empire; but then fifteen years ago two little missionary attempts were all that was to be found there, and this advance has cost much, not in money, merely or mainly, but in the sacrifice of human lives and human health; for at least fifty men and several women have given up their lives for East Africa. There have not yet been great visible results; the baptisms which have taken place are perhaps about 1,800 in all, but the difficulties have been both numerous and peculiar."

—In Zululand good work is being accomplished. A Native elder removed from Impolweni (a Free Church station) to a new part of the country, and some six months after forty converts were gathered into a church, as the fruits of his work. For fifty years the Dutch Boers opposed the work, even burning down Livingstone station. Now they themselves are crying out for evangelists.

—Mrs. Booth's health is slowly improving and she is able to leave her room for a short time each day. If the treatment which she is now undergoing should prove successful we understand that a full account of it will be published in the *War Cry*.

—In a country district in the south of Ireland a colporteur has recently sold over a thousand penny Testaments, Most of these were purchased by Roman Catholics.

—"Two Friends" have presented £1,000 to the London Society for promoting Christianity among the Jews.

—On Whit Monday the foundation stone of an Elizabeth Fry Memorial Chapel was laid at Upton Park, close by the home where the best of her years were spent.

—The next International Convention of the Young Men's Christian Association is to be

held in Kansas City in 1891.

One of the *Joyful News* evangelists who is labouring in South Africa recently appealed in the columns of *Joyful News* for £8 with which to buy a waggon and span of oxen to enable him to do the work of an evangelist in the wide tract of country to which he has been appointed. The way in which many persons in very humble circumstances have responded to this appeal is very touching and significant. Two servant-girls send 5s. each, with expressions of regret that they cannot send £5 each. From such sources £5 9s. 6d. has been received, and although the sum is small, it represents much self-denial and a great deal of affection. The total amount received by Mr. Champness for his mission during the week ending June 17 is £36 3s.—*Methodist Times*.

—An entire steamship, the *Bothnia*, was engaged for carrying the delegates from New York to the great World's Sunday-school convention in London, July 2-5. It contains 300 cabin berths.

—The young people of the Christian Endeavour conventions in America have passed a resolution declaring that no member has a moral right to remain an inactive witness of the great battle now in progress between the forces of righteousness and the saloon power.

—Mr. Sankey has been singing at a series of meetings arranged by the Y. M. C. A. of New York at which the speakers were representatives of the associations throughout the world, including almost every nationality in Europe.

—The Order of the King's Daughters, which held its anniversary on 29th ult. in Dr. Taylor's tabernacle in New York, started in 1886 with ten members; now it has 97,000 actively at work.

—The Bishop of Bombay, in a volume of sermons lately published, well says with regard to Missions in India, "If it were a matter of propagating a system, we might pause to ask whether a system which is indigenous might not work better than one which is imported; but it is a person, not a system, which we preach. Ask us to substitute something else for our Master, and then you touch the apple of our eye."

—Commissioner Tucker, of the Salvation Army, is not the only Indian civil servant that has given up his position to become a missionary. The Rev. H. E. Perkins was formerly Commissioner Perkins of the Punjaub, and is now labouring in the scene of his former judicial duties. Speaking lately before the Committee of the Church Missionary Society in London, he said that the upper class Natives now treat him with bare civility, whereas some of his friends expected that his previous official position would have afforded him special opportunities of access to them. The *Rock* remarks on this, "We doubt not they are seriously angry at such an evidence of self-sacrifice on behalf of Christianity, as his present devotion exhibits." Mr. Perkins is not disconcerted by the repulse of the so-called "higher" castes however, and has turned his attention to preaching the Gospel to the lower castes, of whom he baptised six individuals lately. Mr. Perkins works at his own charges.

—Mr. Douglas Hooper, who is a lay Missionary also working at his own charges, has just returned from his post in Central Africa on a recruiting tour for fresh Missionaries, and hopes shortly to return with a band of them. He is working under the auspices of the Church Missionary Society.

—The Church Missionary Society students at Islington have carried off three of the first prizes of the Christian Evidence Society.

—The Royal Niger Trading Company of West Africa are suppressing the traffic in gin in their district. It is now scarcely ever seen on the upper river, and very little on the lower river. At considerable temporary loss of trade, they have also taken energetic measures to put an end to the cannibalism of the natives. The Missionaries are glad to have such a righteous Government at their back, as the managers of this trading company.

General News.

—Four soldiers of the 1st North Lancashire Regiment, now stationed at Indore, have been apprehended. They are charged with having caused the death of a Native chowkedar in charge of the Ral Mandir Gardens, belonging to the Maharaja Holkar. It is said that the man requested them not to shoot birds in the gardens, which, it is supposed led to some altercation, resulting in the man being shot dead on the spot. The prisoners were taken to Mhow under a strong escort, and Major-General Gillespie and the District Staff Officer, are investigating the matter.

—A serious railway accident occurred at the Raneegunj station on the 7th. While a passenger train was leaving the station it came into collision with some goods wagons which were carelessly left close to a crossing. A shunter had left these wagons to go for some more, but had not left them clear of the down line. As the passenger train came out of the station the engine first struck the obstructing wagons, knocking two or three of them off the rails. The first brake-van, six third class carriages, one intermediate, and a first class carriage had all the sides next to the goods wagons completely smashed; nearly all the foot-boards, hand rails, doors, windows, and sunshades and part of the roofs were also completely destroyed. The passengers escaped unhurt by almost a miracle considering the pieces of iron, glass, and splinters of all kinds that were flying about at the time. Two goods wagons were thoroughly wrecked and others much damaged. The engine went back to Assensole after transhipping the passengers to undamaged carriages, and a goods engine took the train to Calcutta.

—The appeal in the Lanowli railway collision case was decided by Mr. Whitworth, Judge, at Poona on the 8th. The sentence on the engine-driver Caston was reduced from one year to six months.

—A crowded meeting has been held at Poona when Sriman Swamy delivered an "eloquent and impressive" speech on the preservation of the cow. "Great enthusiasm prevailed" says the newspaper report. And yet these same men turn a deaf ear to the cry of a helpless oppressed woman or child. Strange perversion of right feeling.

—An English paper reports that the country is enjoying the prospect of an abundant crop of strawberries and other berries this summer, but that apples, plums &c., are likely to be very scarce.

—The President of Michigan University, in his annual report, says that "a larger proportion of women than of men are taking by choice the full classical course." He accounts for this by the demand there is for women as teachers of Greek in preparatory schools.

—The report on the Irrigation Works in Sind for 1887-88 states that, though the river rose late and fell early, the general results were satisfactory. The area irrigated was 56,464 acres more than that of the previous year. The collections were greater by Rs. 1,06,270. Owing, however, to the increased expenditure the net earnings fell off by Rs. 42, 141.

—The weather report states that the normal monsoon conditions prevailed through the greater part of India during last week, but the extension of currents into a large part of North-Western India has not been complete, and that part of India has been more or less rainless, with high temperature.

—The heaviest flood that has been known in the Bolan pass for some years occurred on the night of the 4th instant. The high level line above Hirok was completely breached in many places, and the entire length between Hirok and Rindli appears to have been breached or blocked with boulders. Considerable damage has been caused to the permanent way, and the line will be closed to traffic for a month at least.

—Sir Salar Jung has died, aged 26.

—The 97th half-yearly meeting of the Peninsular and Oriental steam navigation company was held in London on the 12th ult. The chairman in moving the adoption of the report said that in regard to the working of their ships in the half-year he could not remember a period in which the directors had had less anxiety, for they had not had a single delay, hitch, or accident of any kind throughout the distance of 1,200,000 or 1,300,000 miles which the vessels had traversed in that interval, and traversed in all cases and in all circumstances at a high rate of speed. One of their ships had accomplished in twelve months a distance of 75,000 nautical miles at an average speed of 15 knots. The latest additions to their fleet, the *Peninsular* and the *Oriental*, had fully satisfied the expectations of the directors, and he believed they had already established themselves in public favour in the Indian passenger trade, the trade for which they were more particularly designed, for, on every voyage, these vessels had taken a full complement of passengers.

—Among the many curiosities sent to the Paris Exhibition is one contributed by an English watch-maker. It is the smallest engine ever made, not three-fifths of an inch high, and less than one ninth of an ounce in weight.

—The novel scheme of a railway library has been introduced by an English company, called the Globus, on the Austro-Hungarian railways. Branch libraries, with a total collection of 40,000 volumes of German, Hungarian, English, French, Czechish, and Polish literature have been established at all the principal railway stations in Austria-Hungary, and on the payment of 10 kreutzer (or 2*d*.), and the deposit of 1 fl., passengers may obtain any single volume. This may be kept for several weeks, and be given up at any station, when the deposit will be returned.

—The strike of cabmen in Paris has been killed by the great demand for vehicles on account of the exhibition and fêtes.

—Quite a socialistic experiment has been inaugurated in Naples says the *Methodist Times*, by the King and Queen of Italy and the Prince of Naples. Naples—the most densely-populated city in Europe, and hitherto one of the most unsanitary—is to be cleansed and made healthy. Seventeen thousand houses and sixty-two churches are to be pulled down, old streets are to be destroyed and new ones built, while an efficient system of drainage is to be constructed. Upwards of 90,000 persons, it is said, will be evicted from their present abodes. The total cost is estimated at nearly 3¾ millions sterling, but the gain to the city will be so vast that the outlay is an excellent investment. Naples must always be beautiful, and the reconstruction of the slum quarter will make it worthy of that beauty.

—Six inches of snow fell at Benton Harbour, Mich., May 30. There were eight snow storms in Indiana on the same day. Crops have been badly injured and it is not possible to estimate the loss.

—Mr. James H. Kellogg thinks every crusade against strong drink in the house should begin in the kitchen. He would purge the culinary art of every alcoholic preparation. An American physician states that of 623 moderate and immoderate drinkers with whom he has conversed, 161 acquired the desire for wine and other alcoholic poisons by their use in articles of diet.

—A thoughtful contemporary says that the temperature of our food and drink should be as nearly as possible the same as that of the blood. Iced water and ice-cream are injurious to the stomach, so is very hot tea or coffee.

—The condition of Patna does not seem to be improving. The *Behar Herald* states that "one evening last week the dead body of an old woman was seen lying on the main road close to the gate of the Patna Temple Medical School. The corpse, we understand, lay there for hours exposed to the public view. This does not speak well of the police arrangements of the town." The cause of the old woman's death is not known but she had the appearance of being famished.

—A Mahomedan in Bombay has been found guilty of training little boys as pick-pockets. These juvenile thieves have supported the man

in idleness. He has previously been convicted of various offences nine times and is now sentenced to two years' rigorous imprisonment.

—The P. & O. S. N. Co.'s s. s. *Ganges*, with the outward English mails of the 28th ultimo, left Aden for Bombay at 3 p. m. on Tuesday.

—The total number of deaths registered during the week ending Tuesday, 9th July, 1889, was 426, being 39 less than the preceding week and 21 more than the week ending the 3rd July, 1888; 36 more than the corresponding period in the preceding five years. The deaths among the different classes were :—Buddhists, Jains, &c., 18; Brahmins, 11; Caste Hindus, 226; Hindoo outcastes, 35; Mussulmans, 92; Parsees, 20; Jews, 3; Native Christians, 13; Eurasians, 2; Europeans, 4; while the rate of mortality per 1,000 of the population was 22·70. There were 96 deaths from remittent fever, being 2 less than the last week, and 3 more than the corresponding week of last year. There were 17 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 4. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 66, 21, and 6 last week, against 59, 19, and 9, respectively, in the corresponding week in the last year. During the week 253 births were reported in the different districts.

—The Government of Madras have informed the Government of India that the earthwork of the proposed East Coast Railway, which was to have been put in hand at once as a relief work in the Ganjam district, does not require to be started for the present.

—The total rainfall registered in the different districts in Bombay up to July 11th is as follows, —Byculla 34 inches, 70 cents; Fort 40 in. 28 cts.; Esplanade 39 in. 26 cts.; Colaba 34 in. 35 cts. This is considerably above the total to the same date last year.

—The rate of exchange this week is 1s. 4 7-32d.

Telegraphic News.

London, July 5th : In the House of Commons last night, the Right Hon. W. H. Smith moved the appointment of a committee for the purpose of considering the messages from the Queen to Parliament regarding the provision to be made for Prince Albert Victor of Wales and the Princess Louise, and to report what principle should be adopted in future with respect to similar grants. The House adopted the motion.—The Shah of Persia yesterday received in audience at Buckingham Palace the members of Mr. Gladstone's last Cabinet.—Mr. Dadabhai Naoroji presented the Shah with an address from the Parsees, in which he is thanked for the improved condition of the Zoroastrians in Persia under his reign. The Shah in his reply, said he was their protector and that he greatly liked the Parsees.

6th : Notwithstanding the opposition of the Government, the House of Lords have voted an amendment to the Land Transfer Bill, contrary to the spirit of the measure, by 122 against 113. Lord Salisbury thereupon withdrew the Bill.—Mr. Augustine Birrell, the Gladstonian Liberal candidate, has been elected member for West Fife, in place of the Hon. P. Bruce, who resigned owing to ill-health, and defeating the Liberal-Unionist candidate by a majority of 793 votes.

The sentence of three months' imprisonment passed on Mr. Conybeare at Falcarragh for siding with the evicted tenants in Donegal, and against which he appealed, has been confirmed.

8th : Mr. Thomas Patrick Gill, M. P., for South Louth, and Mr. Joseph Richard Cox, M. P., for East Clare, have been arrested in London, and conveyed to Drogheda for trial in connection with the inflammatory speeches they recently made.—The Shah of Persia yesterday evening proceeded to Hatfield on a visit to Lord Salisbury. He will go from thence on a tour in the Provinces.

Constantinople, 8th : Advices from Crete state that Mohmond Pacha, the Special Turkish Commissioner, has declined to accede to the demands made by the malcontents. The peasants in the west of the island have therefore refused to pay the tithes. The troops and gendarmerie employed in the collection of the tithes have retired in order to avoid a conflict with the people.

London, 9th : The Lisbon correspondent of the *Times* telegraphs that the Delagoa Railway Company is striving hard to avoid the suggested arbitration relative to their treatment by the Portuguese authorities and refuse to take any action in this direction unless the railway line is first replaced in their hands. —A letter has appeared from the pen of Mr. Gladstone, in which he condemns bi-metallism as tending to increase fluctuation, and favours the gradual issue of notes under five pounds in value.—In the House of Commons this evening, Sir John Gorst, in reply to a question, said that the survey for a railway between Bezwada and Cuttack would commence next December.

London, 10th : A meeting has been held at the Mansion House on behalf of the Medical Aid to Women in India. Lord Dufferin who was present, addressed the meeting.—The charge against Messrs. Cox and Gill, the two Irish members who were lately arrested in London and conveyed to Drogheda for trial, has been dismissed, the magistrate declaring that the evidence of the policemen and the principal witness was not reliable.

Washington, 10th : The Agricultural Bureau's monthly report states that the average condition of crop in 11 cotton States is 87 6-10 per cent. General complaint. Crops are backward in consequence of the drought and cold in May and at the commencement of June. It is reported that the crop is injured by caterpillar and bollworm in the Gulf States.

Aden, 11th : The steamer Anadyr, belonging to the Messageries Maritime, while entering the inner harbour here this morning, came into collision with the steamer Oxus, belonging to the same company, and sank. The Oxus escaped, with but slight injury. The mails and passengers on board the Anadyr were all safely landed. The Anadyr was outward bound to China and the Oxus homeward bound from the same place.

London, 11th : A Tenant's Defence League has been formed uuder the auspices of the leaders of the Irish party.

STRAY NOTES.

By An Observer.

At the monthly meeting of the Indian Temperance Association, held at the Bombay Presidency Rooms, Hornby Road, Bombay, on the 10th inst., Miss Mac Neal, editor of the *Palm Leaf*, read a paper in which she insisted upon the necessity of Prohibition for India. A speaker that followed her pointed out that the quickest way to obtain partial reforms was to agitate for complete reform. Some persons said in 1889 that the demand for prohibition of intoxicants was utopian, quixotic and foolish; but precisely the same class of persons were in 1789 railing at those who demanded the immediate abolition of the slave-trade. It is to be hoped, however, that those who demand prohibition, do not intend to rest content with anything less.

—During the discussion of the question of "Poverty in England" by the Yearly Meeting of the Society of Friends, Mr. George Gillett, a well-known London banker, gave utterance to the following weighty remarks,

It seems to me that in approaching this question we cannot limit it to this little island of ours. The mere fact that we, a nation of thirty millions, are governing 300 millions more, prevents us from doing that. I cannot but think that there ought to have been some allusion to the opium traffic, whereby we are pauperising and demoralising the people of India and Burmah. And then again there is the great question which is going to be dwelt upon this afternoon, but which yet we cannot altogether leave out of this Conference on Poverty—the enormous military armaments now being maintained in Europe, largely through our own action. The enormous amount of money so spent is spent on unproductive objects. If only a small portion of the thousands of millions so spent were transferred into any right direction, a very considerable amount of poverty would be diminished. If we want to do effective work we must set ourselves side by side with the Lord Jesus Christ, and let Him lead us and show us our work. I don't believe that anyone can do much good in these lines of service unless they are willing to be somewhat romantic in their lives, eschewing some of those pleasures, some of those arenas and occupations, which many of their fellow-men enter, and devote themselves, soul, body, and mind, to consider what they can do for the Lord Jesus Christ to solve this problem.

A lady speaker, Miss Priscilla Peckover, in a later meeting said,

I fear we sometimes have an idea about this cause of peace, that it is one of those things which is going to make some progress next century, or something like that. But it is a very pressing need, and if we do not work hard now there will soon be some fearful calamity, as the American people found in the matter of slavery. On the other hand, I like to look at the hopeful side, "The earth is the Lord's, and the fulness thereof;" and this is not our work, but the Lord's, and He is willing to do wonderful things if He can find those who are willing to be used.

—The Christian Union for the Promotion of the Simultaneous Disarmament of the nations, has now definitely been formed with Canon Westcott as Chairman. Its Executive Committee includes prominent members of the Church of England, Baptists, Congregationalists, Wesleyans, the Society of Friends, and the Mildmay Park Conference. Four of the Committee are editors.

—When the advocates of secular education as a means of bringing men to God (!) are hard pushed, they say, "Well, if secular education does not result in the conversion of the heart, it at least destroys the old superstitions." Does it? Listen to a late issue of the Calcutta *Statesman :*

Poojah for the Oriental Bank.—Yesterday a poojah was made by the Hindoo employes of the Oriental Bank Corporation at the great temple sacred to the goddess Kali at Kalighat. The ceremony performed is somewhat difficult for Europeans to understand; but its object was to invoke success on the Oriental Bank Corporation for the year. All the Native employes of the Bank took part in the ceremonial which concluded with feasting and rejoicings at the house of a Baboo, who was also employed in the Bank. At his residence the whole of the Native employes were most liberally entertained while the European guests were received with that graceful and profuse hospitality for which Hindoo hosts are proverbial. The visit to the temple of Kali was most impressive from the large and varied crowds that thronged thither to worship, the assembly forming a most unique scene that would suggest a magnificent picture for an artist.

Now the employes of the Oriental Bank are all "educated" men. The idol, or rather the devil, Kali, is one of the vilest goddesses of the Hindu pantheon. There is a representation of her before me as I write. Round her neck is a ghastly necklace composed of forty-nine gory human heads. In her left hand is another human head dripping with blood, and round her waist are thirty-five human hands cut off at the wrist. It was to obviate the wrath of this (imaginary) infernal being, and thus to secure the prosperity of the Oriental Bank, that these "educated" Natives turned out *en masse*. Those who are deluded with the idea that education will save India are hugely mistaken.

A fresh illustration of the rarity of Hindu re-marriage of widows, and the notoriety which such re-marriages entail, is afforded by proceedings which have just taken place in Bombay, where Bai Kissabai, a Hindu widow has just been re-married, after being chased there by her relations, and after appearing at a Police-count, and taking up a considerable amount of space in newspaper reports. This illustrates certain remarks made in *The Bombay Guardian* supplement of the week before last, with regard to the Patna child-widow :—

As was stated again and again in Quinn's court, Luchminia was a widow before Radakissen ever saw her. It is true that there are re-marriages of widows in India, but they are exceedingly rare, and when one occurs, it is known from one end of India to another, the Brahmins invariably making a great uproar, and attempting to terrorize the parties and to prevent the marriage. Luchminia had the widow marks of her caste branded on her arms. All heathendom in Patna laughed when Radakissen set up the plea that he had "married" Luchminia. They knew it was impossible. Mr. Quinn knew this. The High Court Judges knew this, and the Viceroy and his Council knew this.

—The Church Army has sent out four men, and is intending to send out more men (and women) to different parts of India as mission agents, and in some cases with special reference to the many lepers who are found in nearly every district.

CHRISTIANITY AND INSANITY.

Instances of Supernatural Cures.

A very real weapon of the devil, especially in the case of some highly-intellectual minds, in attempting to prevent entire consecration to the service of Jesus Christ, is the fear of insanity. The devil was a liar from the beginning, and he is a most egregrious liar in this case. Entire consecration to the service of Christ *always* means increased, and not diminished, mental powers. In the history of the Christian Church tens of thousands of persons have been saved by the blood of Christ from the insanity which would have been the assured consequence of their continuance in sin. Most cases of religious mania, can be traced to the fact that the patients have, at some point in their history, been brought face to face with Christ and His claims, and have refused to yield to them. The power of God has often laid hold of those who have been already insane and has cured them. Seven such instances have occurred in the experience of the Rev. William Haslam, the celebrated Church of England evangelist, who has been the means of the salvation of thousands of men and women in all parts of England.

He records three of these cases in his widely-circulated work, "Yet not I," as follows :—

Lost in a mine, and a broken vow.

"There was a poor boy who came to these temperance meetings, and who used to curl himself up like a dog on the floor. In this attitude he might have been seen lying at a certain corner of a street in all weathers, day after day, for seven or eight years. How he ever heard or understood anything about these meetings I do not know; but he came regularly every week. I generally illustrated my lecture with some stories about people in other parishes where I had been. On one occasion when 'Sam' was there (for such was his name), I told them about a man in Cornwall who sent for me when he was dying. He told me that when he was a young man he went down one day into an 'old back to hunt' (that is, into a deserted mine where he used to work), to see if he could discover the presence of mineral, which is indicated by green or brown water-stains or marks on the rock. He went down with a lighted candle and a tinder box, and knowing the place very well, he thought he could easily find his way about as in former times. But the levels were in a very rough state, and the shafts crumbling in many places, so that it was dangerous to go about, even with a candle. In some parts he had to crawl on hands and knees, and in others to go very carefully round the edge of the shaft.

"As he proceeded he heard a sound, and wondered what it was. He hallooed out, thinking that perhaps some other persons were down on the same errand; but getting no answer, he continued on his way till he came to a shaft where there used to be a plank. It was there still, but it did not look safe, so he would not venture on it, but turned down another and more difficult path. He had not gone far when a drop of water fell on his candle and nearly put it out.

"'That will never do, don't you go to go out,' he said to his candle, but had scarcely uttered the words when another drop came, and out it went, leaving him in total darkness. He put his hand into his pocket for his tinderbox, when to his dismay he found it was not there; it had dropped out of his pocket—that was the sound he had heard in the solemn stillness of that lonely place. It was quite impossible for him to find his way back to the spot where he had lost the box. What was he to do now. He could strike fire, but was not able to retain the spark long enough to relight his candle.

"At last he sat down in despair and had a good cry, wondering what would become of him, for he could see nothing but the prospect of death. Then he got up to try and feel his way back, but soon found that he had quite lost himself, and did not know where he was, or which way to turn. Besides, he heard a sound of rushing water, and felt with his hands that he was on the brink of a shaft. The gloom was terrible, and his heart sank within him. In his misery he began to pray, and begged the Lord to let him out—he did so want to go back home again. He promised that he would give his heart to the Lord if He granted this desire.

A voice in the Gloom.

"While he was yet praying aloud, he heard something which at first he thought was the echo of his own prayer; but as the sounds increased he perceived that they were the voices of other people. Presently a candle appeared, and what should he see but his own brother's face beside it, and soon he heard the well known voice calling for him. He and two friends had come to search for the lost or missing one, and rejoiced greatly at their success in finding him. All the party returned 'to grass'; but, he added solemnly, 'I never gave my heart to God. Now He won't take it—no, He won't; its no use my giving it—it's all over with me. Prayer is just like turning a key round and round in the lock—it won't open the door.' I urged the poor man not to lose any more time; but he only smiled with despair, and said, 'No, it's no use; He'll never hear me more: my day of grace is gone,—the door is shut.' And thus this unhappy man died. The lesson I drew from this sad story was---Do not promise to give your heart to God unless you wish Him to take it; and if you do promise, keep your word, for God is not mocked.

"The next morning Sam's mother called on me, and said, 'My poor boy Sam has been praying all night; he began as soon as he came home from the meeting.' As far as she could make out, it was all about a man in a mine. It was the first time she had heard him pray for the last seven or eight years. I told her what I had spoken about the previous evening, and added, that I had no idea he ever heard, much more understood, anything that was said.

"'Oh yes,' she replied 'he knows everything, though he does not speak, and that story you told touched him. He's like come to his senses this morning, but he's very unhappy.' She then told me he used to be a good boy for school, and was getting on very well, and that he was a good scholar. One night she heard him groaning and sighing as if in trouble, so she asked him what was the matter? He said he had a bad tooth-ache. Poor boy, he howled every now and then in his pain, but would not take anything for his relief. After an hour or two she heard him praying; he said, 'O Lord, if Thou wilt take this pain away I will give my heart to Thee.' She wondered where he had ever heard of such a thing as giving his heart to God; for in these days she knew nothing about it herself. Evidently God heard and answered his prayer, for the pain went away, and he was fast asleep when she rose in the morning.

"After breakfast, as he was hurrying off to school, she asked him how his tooth-ache was. 'Oh, it's all gone,' he said impatiently, 'it's all gone; it wasn't much.' She did not like this, and noticed that when he returned to dinner he resented her making any allusion to the previous night. In the evening she thought it her duty to remind him of his promise to give his heart to God. Upon this he flew into a violent rage, and told her that 'that was no business of hers.' She was frightened at his temper and violent conduct; and from that day it seemed as if the poor boy had been possessed with some evil spirit. He became altogether unmanageable, and began to curse and swear, neglected his school, and behaved very badly. Ever since that time his mind had gone, and he had been more like a beast than a boy, 'Last night,' continued the mother, 'he was crying and praying again, and begged God to forgive him, and take his heart now.'

"I said, 'There is to be a special meeting to-night at the same place; make him understand that, and let him come.' She thought she had heard him say that he was going again.

Newness of Life.

"He came, and curled himself up as usual on one side of the fireplace, and remained there motionless, as if he heeded nothing. I took occasion to put in words of comfort and encouragement for one in his case; that is, for one who had made a vow, and having broken it, was sorry. From that day his mind gradually returned, and he who had been 'daft,' and scarcely human in his ways and habits, became rational and intelligent. In a little while he was converted, and rejoiced greatly. After this he never neglected the meetings; they were his joy and delight every evening. Whether at the preaching, the Bible classes, or at the church service, he was always present. He recovered so far that he was able to go to work and earn his living; and before I left Bath he had taken to himself a wife, and was becoming a prosperous man. Such is the power of the Gospel! Even in my experience I have known seven cases of restoration from imbecility. The Word of God has penetrated where nothing else could reach.

"Two of these cases were lads whose minds to all appearance were hopelessly vacant. They were not held responsible, and ought not to have been trusted to go out alone. Both of them, strange to say, though at different places, were attracted to the church by the organ. Their delight, in each instance, was to put their ear close to the side of the instrument. They seemed to derive pleasure from the vibration of the sound, which some notes produce more than others. One of these poor boys surprised his mother one day by telling her that he was 'going to heaven soon, and that his sins were pardoned.' True to his prediction, shortly afterwards he died. He sent for me first, and told me, with a clear and intelligent countenance, that he was happy; that he believed in Christ, and was going home to heaven. He astonished me also by repeating many things he had heard in my sermons. The other boy's conversion was discovered in a strange way. He had an uncle living about three miles off, who was confined to his bed. This man sent for me one day, and told me of the effect of my preaching upon him; but he added, 'You will never guess who brought the good news of salvation to my soul. It was poor "Poo," as we call him, and as he calls himself.' I must say that this news did surprise me. I took an early opportunity of talking with the lad, and found that he was really converted. From that time we observed how his mind began to expand, and from being a burden and anxiety to his family, he became a happy and useful member of it."

WEIGHED IN THE BALANCES OF THE SANCTUARY.

There is an old story, it is of Popish origin, yet it has no Popery in it, but rather the reverse. It is a story of a successful preacher under whose ministry many had been converted and he thought that his reward would be great in heaven; but it was revealed to him that he would have none of the honour of the conversions. A poor old deaf man, who used to sit on the pulpit-stairs, and pray for him all the while he was preaching, would have the reward. So it may be. Blind, deaf, or poor, and with little talent, you may nevertheless, be the very backbone or right arm of a church. Measure not your ministries by their glitter, or by the space they cover. Measure them by the grace that is in them, and by your obedience to God; so shall you weigh them in the balances of the sanctuary.

NO TIME FOR DOUBTS.

The late Mr. William Munsie, of Glasgow, conspicuous, among other things, for his success during many years in imparting divine truth both to teachers and scholars, when asked if he had any doubts or fears, replied, "I have so much in Christ to think of, and so much to do for him, that I find little leisure for entertaining that question.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Meetings irregular, to suit the people. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

MISSION CHURCH, GIRGAUM.

The Bishop of the Diocese will preach the sermon to-morrow evening at the six o'clock service.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting is postponed from to-day till Saturday next the 20th inst.

The Bombay Guardian,

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NOTICE TO SUBSCRIBERS.

Notifications of changes of address should reach this office not later than Thursday morning.

SATURDAY, JULY 13TH, 1889.

NOTES AND COMMENTS.

"To him that overcometh will I grant to sit with Me on my throne, even as I also overcame and am set down with my Father on His Throne."

The Bishop of Bombay will preach in Girgaum Mission Church to-morrow evening at 6 o'clock.

We grieve to hear of the death of Mrs. Rudisill, the honoured wife of the Rev. A. W. Rudisill, D. D., Presiding Elder of the M. E. Church, Madras. The Methodist Sunday School children from four districts were present at the funeral and formed a procession with banners. There was a large gathering at the funeral service, the Church at Vepery being crowded. Mrs. Rudisill was an experienced mission-worker and much beloved. She edited the Tamil "Mather Mithiri" (Woman's Friend). Her loss will be deeply felt by many.

The cause of Gospel Purity in Germany has sustained a heavy loss by the decease of Fraulein Augusta Grebe at the age of 50 years. She was for many years directress of a refuge for fallen women at Gernsbach, and was therefore qualified by practical experience to deal with the wide problems of social vice, which those who brave the odium of public advocacy of purity principles in Germany, as in India, have to face. In this connection she edited for several years a very useful little paper called *Dre Korrespondent*, in which Christ was proclaimed as the Saviour from all sin, and moral questions were discussed in the light of the Gospel, and judged by the standard of the Word of God. From her experience in the Gernsbach Refuge she was led to protest with all her energy against the system of state-licensed vice, and threw herself with vigour into the work of the "British, Continental, and General Federation" for abolishing that sinful system. With pen and voice she lost no opportunity of upholding its abolitionist principles. By her connection with this movement she became known to Federation workers all over Europe.

We hope that our readers who have household responsibilities upon them will take notice of the letter from Miss Richardson in our "Correspondence" columns, appealing for orders for certain articles, to enable her to give employment to the rescued and friendless women who come to her Industrial Home. Miss Richardson's noble and self-sacrificing work deserves the heartiest sympathy. Perhaps some readers who cannot send orders for goods will like to cheer Miss Richardson's heart by contributing to meet the current deficit which a work like hers necessarily entails.

The returns of the quantities of intoxicating drink of various kinds used in the British Army in Bengal, are significant. They are as follows:

Years	RUM average per man per day in drams.	BEER &c. average per man per day in pints.
82—83	·27	1·50
83—84	·24	1·54
84—85	·13	1·42
85—86	·12	1·53
86—87	·09	1·42
87—88	·10	1·67

Up till 1886-87 the Army Total Abstinence Association was managed by the Rev. Gelson Gregson. His labours seem to have resulted in a steady decrease in the use of intoxicants, until the lowest point was reached when he left. But he was followed by the Rev. E. T. Beatty, who at once lowered the standard of Total Abstinence, and the name of the Society was changed into the Army Temperance Association. The fall in the consumption of both kinds of intoxicants then ceased.

The Darjeeling Temperance Society's Prohibition Memorial to Government, signed by more than "nineteen hundred planters, editors, municipal commissioners, Associations and other representative bodies and individuals," has been adopted and published at an opportune time. Official documents are talking of discouraging drinking habits while continuing to license the drink. It is an incompatible task, and especially for a Government hungry for revenue. It is well, therefore, that the Darjeeling Memorial emphasises the fact that,

A system which licenses the sale of intoxicating beverages is essentially wrong *in principle* and cannot but result in the increase of intemperance. No Government in any country has ever yet succeeded in making it result otherwise. To make it result otherwise in India every possible device has been proved to be powerless, either by the event of Government's own experiments or by the premonitions of Government's own officers. In order to *restrain* drinking and drunkenness, it licenses a trade which, by the very necessity of its nature, and in its every instinct, has the most potent of all interests, the greed of gain, in *promoting* drinking and drunkenness; which to your Memorialists seems absurd. "Ignorance and appetite," two of the evils elemental in intemperance, cannot possibly be remedied by licensing a third evil, "interest," to trade on the one and foster the other.

ENJOYING REPROACH FOR CHRIST.

(From *The Christian Witness.*)

When John Wesley became an out door preacher, in 1739, and was forced to go into other men's parishes, Mr. Harvey, a former member of the "Holy Club," and a minister of the Establishment, wrote to him, remonstrating against his conduct, asking how it was that he "assembled Christians who were not of his charge, to sing psalms, and pray, and hear the Scriptures expounded? and that, too, in other men's parishes?" Mr. Wesley replies: "*I look upon all the world as my parish,*" and insists that in whatever part of it he may happen to be, "it is right, meet and his bounden duty, to declare unto all who are willing to hear, the glad tidings of salvation." Mr. Wesley's letter to Harvey closes with these remarkably searching words:—

"If you ask 'How this can be? How can one do good, of whom *men say all manner of evil?*' I will put you in mind (though you once knew this, yea, and much established me in that great truth), the more evil men say of me for my Lord's sake, the more good He will do by me. That it is for His sake, I know, and He knoweth, and the event agreeth thereto; for He mightily confirms the words I speak, by the Holy Ghost given unto them that hear them. I fear you have herein made shipwreck of the faith. I fear, '*Satan, transformed into an angel of light,*' hath assaulted you, and prevailed also. I fear that offspring of hell, worldly or mystic prudence, has drawn you away from the simplicity of the Gospel. How else could you ever conceive, that the being reviled and '*hated of all men,*' should make us less fit for our Master's service? How else could you ever think of '*saving yourselves and them that hear you,*' without being, '*the filth and off-scouring of the world?*'

"To this hour is this Scripture true. And I therein rejoice, yea, and will rejoice. Blessed be God, I enjoy the reproach of Christ! O, may you also be vile, exceeding vile, for His sake! God forbid that you should ever be other than generally scandalous; I had almost said, universally. If any man tells you there is a new way of following Christ, he is a liar, and the truth is not in him."

This is the spirit which made John Wesley what he was and what he is. No man was more vilified, and none more highly honoured of God. Had he surrendered to brick bats and rotten eggs; had he yielded under showers of abuse from pulpit, press, and stage; had he unwisely heeded the urgent appeals of his friends, like Harvey,—what would have been the result? No one can estimate the consequences. There would have been no English and American Methodism, with its net-work of spiritual forces covering all lands. Spirituality might have slept for ages in its grave, where worldly conformity and gorgeous ceremony had buried it. Heaven would never have welcomed the millions who have passed to her golden shores from this branch of the Church of God.

The Spirit which moved Wesley to such heroic deeds is the need of the Church to-day—a spirit that dares to be true to God, though hell rage and earth roar, and misguided good men cry, "Be sweet! be sweet!" Men of God! be too wise to be cheated by that "worldly prudence," which Wesley calls the "offspring of hell," and be too brave to cower before earth's battalions or hell's legions. A name cast out as evil for Christ's sake, means in the end, a crown, a kingdom and everlasting life. We hail the reproach! and humbly accept the reward.

THE CHRISTIAN PRESS,

The Patna Case, and the Despatch of the Government of India.

The Executive Committee of the Gospel Purity Association of London, which had a large share in securing the condemnation of licensed sin in India by the House of Commons last year, have issued a document to Members of Parliament, newspaper editors and other influential persons, containing the affidavits of the mother and uncle of Luchminia, in which they state that their evidence in Quinn's Court was false, and given under fear of fatal violence. The Gospel Purity Association's document also contains some editorial remarks from *The Sentinel* (London) for July, which are evidently endorsed by the Committee.

The Sentinel says—"It is clear the girl was sold for immoral purposes, was not married to her purchaser, and is *not* with her mother, but with the man who bought her and who, with the two who have confessed, committed gross perjury before Mr. Quinn, in order to cover the wicked transaction and get once more, with the sanction of the law, the possession of the person of the child. Urgent appeals to the Government have been made, hitherto in vain, to interpose its power and rescue the girl. It is incredible that the Government, which has been misled by perjury, will idly crouch behind that perjury now it has been openly acknowledged to be such, and turn a blunder into a crime, by neglecting to redress the wrong which they now know has been done to Luchminia. We call upon the Members of Parliament to insist upon an immediate interposition of the authority and power of Government on behalf of the child. We remind them that a trespass on the rights of the meanest subject of the Crown is a trespass on the rights of all. If knavery and force are allowed to prevail over the liberty and person of anyone however insignificant, the security for the liberty and the person of the wealthiest and the strongest is thereby imperilled. In Luchminia we see the embodiment of woman. In the name of women we demand her freedom."

The *Christian* and the *Christian Commonwealth* (London) both publish the affidavits in full, with the comments upon them that appeared in *The Bombay Guardian* of June 1st.

Word and Work (London) remarks that many have followed with deep concern the successive stages of the Patna case, and "will learn with painful interest that two of the witnesses have now made affidavits that their evidence, on the strength of which Luchminia was sent back to a life of shame, was false." Extracts are then given from Luchminia's mother's affidavit; and the editorial note concludes—"Meanwhile, many will pray for the poor child's deliverance." The *Baptist* (London) also furnishes its readers with a summary of the affidavits. The *Rock* (London) gives the affidavits in full.

The *Christian Leader* (Scottish paper) says—"Mr. Alfred S. Dyer, who is doing a noble work in India in the purest spirit of self-sacrifice, has demonstrated in the *Bombay Guardian* that the Christian girl Luchminia of Patna was treated with shameful injustice by the magistrate Quinn, in the shutting out of evidence on her behalf. It has been further shown that the selected evidence upon which he consigned her to a life of infamy was inadequate, even if true. It now transpires by the confession of the principal witnesses that even that evidence was false. [Here follows a summary of the affidavits.] Mr. Dyer is entitled to demand of the Viceroy what he is going to do; and if the representative of the Queen should fail in this critical moment to protect the rights of an outraged British subject, we hope the friends of humanity at home will see to the attention of Parliament being called to the fresh developments of this shocking case. Meanwhile thanks are due to Mr. Dyer for the fidelity with which he persists in the work to which he has devoted his life. He has been severely blamed, even by some Christian critics; but the latest revelations amply vindicate his action."

The *Indian Witness* (Calcutta, July 6th) says—"We are shocked and pained to see the wrath of the Anglo-Indian Press* poured out without stint upon Mr. Dyer for the manner in which he has championed the cause of the poor girl whose virtue has been trampled into the mire of lust, while it has not a word of sympathy for her, though she is still suffering this foul wrong, nor an expression of regret that such grievous miscarriages of justice are possible under the law. The cold heartlessness of the Government despatch, and of the comments made upon it by the press in India are enough to stir the blood of the most indifferent. We do not undertake to defend all the utterances of the *Bombay Guardian* upon this question. In his heroic championship of Luchmina's cause, Mr. Dyer may not always have used the wisest methods. *Humanum est errare.* He asks us no defence other than the righteousness of his cause. There is grave danger however that the industrious mud-throwing of the Anglo-Indian Press will obscure the facts. What are they?

"1. A Hindu girl-widow finds Christ, and leaving the house of ill-fame in which she cannot serve Him, seeks shelter with the servant of God who has pointed her to the Saviour.

"2. Her owner and her mother 'perceiving that the hope of their gain is gone' institute proceedings in Mr. Quinn's court of justice to recover her.

"3. Proceedings are instituted under a section of the Criminal Code that was framed expressly to prevent the abduction of minor children for immoral purposes, thus charging the Christian woman in whose house this girl sought shelter from a life of impurity with the most diabolical motives.

"4. Evidence proving the moral unfitness of the mother to have the custody of her child is deliberately shut out, and the helpless girl is forcibly torn from the arms of her friend and protectress, and given over to her mother when the defenders of the girl stood ready to prove that the mother had sold her to Radhakissen for the worst of purposes.

"These are facts. No amount of quibbling can hide them. Especial attention is called to number four. It is true, as the High Court says, that there was nothing in the evidence of the lower court to show that the mother was morally unfit to have the guardianship of her child. But how could it have been otherwise, when the magistrate

* This is principally the *official* press.

of the lower court himself prevented the introduction of such evidence? Here is one crucial point in the case. Mr. Quinn did shut out the evidence which would have proven the mother an unfit person to have the custody of Luchminia. We do not invade the judge's seat and pronounce upon his motives in doing so. It was done; and as a consequence the girl is arrested in her attempt to escape from the life of sin that her soul loathed, and forced back into its shame where she is held captive to-day, while the press is denouncing the man who has had the courage to endeavor to procure for her simple justice, The inhumanity of such a course is sufficently apparent to right-minded men to obviate the necessity of comment."

GEMS FROM ROMANS.

"Dead in trespasses and sins" and "Alive in Christ" are the two classes into which all mankind, rich and poor, great and small, governors and ruled, educated and uneducated, young and old, are divided. There is no middle class. Every man, woman and child we meet is either alive in Christ or dead in trespasses and sins.

The verse, or rather the word in the verse, which we have for consideration in the following paper, deals with this eternal, irrefutable fact.

V.

"Among whom are ye also the CALLED of Christ Jesus." (Rom. i. 6.)

Over and over again, by type and parable and exhortation, does the Word of God insist that there is a great gulf fixed between the saved and the unsaved. "He that hath the Son, hath life; and he that hath not the Son, hath not life," (1st John v. 12) and hosts of other passages mark out this distinction. It is true that at present there is a bridge over this gulf, over which "whosoever will" may pass from death unto life, but the time is coming when the number of Christ's Church, shall be made up, that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Then will the bridge be taken up and Christ will come for His own.

This idea of the Church being CALLED OUT of the world to Christ saturates the writings of Paul. Space only permits us to comment upon a very few of the passages in which the word "called" and allied expressions, are used by him and the other apostolic epistle-writers.

The first time that he mentions it is in the first verse of the epistle to the Romans, in which he says that he was called, chosen out, to be a special ambassador for Christ. Every one realises this call as a personal one, who has had his eyes opened to the fact that the world is at rebellion with God and His Christ, if he or she has surrendered to Him. At the commencement of his epistle to the Corinthians Paul also uses this expression. In Rom. i. 6 it is the believers at Rome who are "called out" from their surroundings to be a bright witness for God in the midst of abounding wickedness. This is also a strong exhortation to every Christian in India to-day. In the next verse it is shown why believers are expected to be able to shine brightly for God—because they are "called to be saints," called to separation unto God and Christ, and surrender of body, soul and spirit into His hands, to be prepared and used for the building up of His Church. The same expression is used in the second verse of the first epistle to the Corinthians. Both in despotic Government circles like Rome, and in corrupt centres of commercial and lustful wickedness like Corinth, are we to shine brightly as Christ's witnesses. Rom. viii. 28 is the glorious promise "and we know that ALL things work together for good, to them that love God, to them who are the called according to His purpose." Let us lay an emphasis on the word "*all*," and fully believe it if we are surrendered to Christ. In 1st Cor. i. 9 it is God who has called us to Christ. From the very first thought of salvation to the deepest depths and greatest heights of grace, all has been God's work, therefore let us give Him all the glory. In the twenty-fourth verse of the same chapter, it is to those who are thus "called" that Christ is "the power of God, and the WISDOM of God." Those of us who know this "wisdom" and who have also received what the world calls "a good education," whilst valuing the education in so far as it can be used in God's service, look upon it as the very dust of the balance compared to this Divine wisdom. It is because the Gospel thus tramples upon the pride of intellect that the next verse is so true. "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." It is not God that prevents their coming but their loathsome self-conceit, 1st Cor. vii. 18-24 lays down the rule that a man should abide in that state of life in which he is saved, and glorify God in it until He calls him out of it. This exhortation is greatly needed in some portions of the Christian Church in India, where it is almost looked upon as impossible for a believer to serve Christ unless he has the word "Rev." before his name, or is the paid catechist of some mission.

Of course this exhortation does not apply where a man is engaged in some sinful occupation. He must come out of that if he is ever to come to Christ, "What concord hath Christ with Belial," (2nd Cor. vi. 15). Gal. v. 13 dwells upon the fact that the believer is called to entire freedom to do every thing except sin. Eph. iv. 1 beseeches believers to walk worthily of the stupendous fact that they have been called out to be separate from the world, and the world's maxims, to Christ and His principles. Eph. iv. 4 shows that all Christians are called to the same depths and heights of spiritual experience. Col. iii. 16 dwells upon the fact that all believers are called into the perfect peace within, which results from the absolute reign of Christ in the heart. However great the fury of the tribulation without, this perfect calm prevails within, in every case where the believer accepts John xvi. 33 "In me ye . . have peace, in the world ye shall have tribulation." 1st Pet. ii. 21 insists upon the fact that every believer is called to this outward suffering as well as the inward peace. It is only a rebel against God that can live in a world at rebellion against Him, without incurring the hatred of the rebels. "Ye shall be hated . . . for my name's sake," (Matt. x. 22). "If ye were of the world, the world would love his own: but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you," (John xv. 19). To be at peace with God is to be at war with the world and with all worldly people. 11 Pet. iii. 8, 9 shows that this hatred and railing on the part of the world's people is to be met with courtesy on our part. Not that we are to be courteous to sin, or lacking in outspoken rebuke of sin, but courteous to those who personally insult us on account of our faithfulness to Christ's leadings. Jude 1 shows that we are sanctified by God and preserved in Christ, in order that we may be thus His "called" ones, and witnesses for Him in the world. That being so, one who professes to be sanctified, and who is not witnessing for God, is a living hypocrisy. In Phil. iv. 14 Paul exults in the "prize" of this high calling in Christ Jesus. The outward suffering is nothing to him in comparison to the glorious honour of being one of Christ's representatives on earth. In 2nd Thess. i. 11 he earnestly prays that all believers may be counted worthy of this calling and that "all the good pleasure" of God's goodness may be fulfilled in them "and the work of faith WITH POWER."

So important is this subject that we must continue it into another paper, in which the allied word translated "church" will also be considered, the probability being that the two Greek words translated "called" and "church" have originally the same root.

M. & E. A. G.

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON III.

Sunday, July 21st.—1. Samuel vii. 1-12.

SUBJECT: Samuel as a Reformer; or how the Lord restores Backsliders.

Golden Text.—Cease to do evil; learn to do well.—Isaiah i. 16, 17.

Our last lesson left the Ark of the Lord in the hands of the Philistines, in whose country it remained seven months. But wherever the Philistines placed it, there it brought a curse and sorrow with it. They took it into the house of their god Dagon, and the idol fell broken before it. In every place where it came the people were afflicted with sores. The men of Ashdod refused to retain it. In Gath "the hand of the Lord was against the city with a very great destruction." There was deadly alarm throughout Ekron when it came into their borders. So in a solemn conclave of Princes, it was decided, on the advice of the priests and the diviners, to send the Ark back to Israel with a trespass offering. They placed it on a new cart with two kine that had never been previously harnessed. The Lord confirmed this action of the Philistines by guiding the bullocks in the exact route to Bethshemesh. The Ark was received with great joy and rejoicing by the Israelites. It was the time of wheat harvest. But because the men of Bethshemesh treated the Ark with familiarity the Lord caused a great slaughter among them.

It was in response to the request of the men of Bethshemesh that the men of Kirjath-jearim fetched the Ark of the Lord to the house of Abinadab on the hill, and put Eleazar in charge of it.

Then the time seemed long, "and all the house of Israel lamented after the Lord." Then Samuel arose as a preacher of righteousness and exhorted them to put away their idols, prepare their hearts and serve the Lord only, and the Lord would deliver them out of the hands of the Philistines. Samuel's preaching was direct and thorough. He had learnt the mind of the Lord and spoke with authority.

The people did as Samuel told them, put away their idols, prepared their hearts, and confessed their sins, and held a consecration meeting there at Mizpeh. They sought to Samuel, the Lord's prophet, for judgment, instead of every man (as before), doing what was right in his own eyes.

Then their enemies the Philistines, came up against them, but how differently they acted this time. Now, the conditions were right upon which the Lord could show Himself mighty on behalf of His own people. Practical repentance, hearts prepared, sins confessed, and lives consecrated. This time they went to the Lord through Samuel, with incessant importunate prayer, "Cease not to cry unto the Lord our God for us."

And Samuel took a lamb and offered it for a burnt offering *wholly unto the Lord* and cried unto the Lord for Israel, and the Lord heard, and answered him with a great thunder, and discomfited the Philistines and they were smitten before Israel. Then the men of Israel went out of Mizpeh, the watch tower where they had been seeking the Lord, and where the Philistines had thought to surprise them, followed their enemies and drove them as far as Bethcar.

Then Samuel set a stone for a monument, as a reminder to the people of the Lord's goodness that day, and called it Ebenezer.

Israel is a picture of every backsliding human heart. We cannot have God's blessing upon our lives while we are liviug in sin. We cannot come to God to be restored to His favour while we are living in sin. We must put away all evil doings and prepare our hearts, not put away outside evil only, the work must be thorough, deep, going through and through every part of our nature and affecting our whole life and all our actions. The Israelites had to approach the Lord through Samuel. We must come through the Lord Jesus Christ, who is under this dispensation both the priest and the offering. He restores our souls, he says "Him that cometh unto me,

I will in no wise cast out." Face to face with the Lord we confess our sins and re-consecrate ourselves to His service.

Then the enemy comes to test us, some trouble arises before us out of which we see no way, some besetting sin threatens to overwhelm us and we cry unto the Lord mightily for help. Then the Lord appears, often with quite as unexpected forms of help as thunder in wheat harvest, discomfits our enemies and we are able to go on our way with an Ebenezer in our hearts saying; "Hitherto hath the Lord helped us."

All true Christians have many "Ebenezers" in their experiences, in which, in answer to prayer, the Lord has given deliverance. The following in which the Lord used the resources of nature for this deliverance are somewhat akin to the experience of the Israelites.

In the year 1672 the Dutch expected an attack from their enemies by sea, and public prayers were ordered for their deliverance. It came to pass, that when their enemies waited only for the tide, in order to land, the tide was retarded contrary to its usual course, for twelve hours, so their enemies were obliged to defer the attempt to another opportunity; which they never found, because a storm arose afterwards, and drove them from the coast.

When the Pilgrim Fathers first landed in America they often had to endure great privations. In the spring of 1623, they planted more corn than ever before; but by the time they had done planting their food was spent. They daily prayed "Give us this day our daily bread;" and in some way or other, the prayer was always answered. With a single boat and a net, they caught some fish, and, when these failed, they dug in the sand for shell-fish. In the month of June, their hopes of a harvest were nearly blasted by a drought which withered up their corn, and made the grass look like hay.

In their distress, the pilgrims set apart a day of humiliation and prayer and continued their worship for eight or nine hours. Although the morning of the day was clear, and the weather very hot and dry during the whole forenoon, yet before night it began to rain, which continued many days till the ground was soaked and the drooping corn revived. Thus they had an Ebenezer to raise to their prayer-hearing God.

When the Waldensian Christians were returning to their native valleys after having been expelled by cruel persecution, they were in great danger of perishing from starvation, They had nearly reached their homes, pursued by a number of enemies and did not know where to look for provisions. Such was the goodness of God to them, however, that in one night a sudden thaw removed a mass of snow from the fields, where they discovered a quantity of wheat standing in the earth, ready for the sickle, that had been covered with snow, and which now was unexpectedly exposed. This supplied their wants for the time and was an Ebenezer from God's helping hand.

THE CLOAK OF THE LORD.

It was a wonderful deliverance that God wrought on the hillside in answer to the cry of "Peden the Prophet." On the Carrick Hills, he and a small party were surrounded by soldiers, and unable to flee; he prayed that they might be delivered and their enemies scattered, and a sentence of his prayer is worthy of remembrance: "LORD, CAST THE LAP OF THY CLOAK OVER SANDY AND THESE POOR THINGS, and save us this one time, and we will keep it in remembrance, and tell it to the commendation of Thy goodness, pity, and compassion." Immediately a mist came down and hid them so effectually that they escaped their pursuers. How beautiful the close intimacy with God, which can plead to be allowed to hide under the lap of His cloak! "He shall cover thee with His feathers, and under His wings shalt thou trust."

It is better to be the smallest believer than the greatest unbeliever; better to be the most obscure saint than the most applauded sinner.

Correspondence.

A GOVERNMENT IS KNOWN BY THE COMPANY IT KEEPS.

"We have preferred to leave Mr. Dyer to the universal condemnation which he has met with at the hands of public opinion."—Vide Despatch of Government of India to Secretary of State on Patna case.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—I have before me your Supplement dated 29th June; and my soul burns so that I cannot be silent. The Patna case has been so fully and ably treated by you, that I will not presume to enter upon the merits of it.

But the telegram of the Indian Government, 20th June, to the Secretary of State, contains new and peculiar matter which demands serious attention by all who have any sense of justice, or any true feelings of humanity; whatever be their religion or nationality. Mark the tone and tendency of that telegram. A carefully prepared *ex-parte* statement to enable the Government of India to say, "The measure of blame, therefore, which attaches to Mr. Quinn is, in our opinion, very slight."

But this is by no means the ultimate object in view. Having slidden over the difficulty of their protegee, the Government, with a bound, rush, as it were, at Mr. Dyer with vehemence. Thus having laid a rotten foundation by statements in which *suppressio veri*, and *perversio factorum* are evident, they proceed to build on it a corrupt edifice in which —not the dignified language of an impartial Government,—but the passionate partisanship for Mr. Quinn and the strong prejudice against Mr. Dyer, are conspicuous. Then from the top of this edifice, elevated in their own opinion as though they had the sole control and disposal of "*public opinion*" they hurl on the devoted head of Mr. Dyer the *brutum fulmen* of "UNIVERSAL CONDEMNATION."

O, what a bray from under the lion's skin! ! Alas! poor degraded authors of the telegram from "Simla 20th June, 1889."

It is impossible to pass from this telegram without noticing its omissions. While so long delays have occurred,—while Justices of the High Court, and exalted officials of Government, have been considering and consulting, and concocting despatches &c., what is the poor victim Luchminia suffering? The heart of humanity bleeds for her,—the prayers of all true Christians are constantly ascending to the throne of grace for her, but the Government of India gives not the least indication that they care in the least for her—herein is a burning shame, and by this *blank* every official implicated is degraded in the view of every true philanthropist.

There are monsters of lust who regard and treat women only as things to be used for vileness, but one longs to see that Government in every act, and in every despatch, not only abhors all such depravity, but uses its influence to the utmost to take care that all in authority must act accordingly. Those who show any other disposition, whether by their acts or by their want of action or silence, may now for a time close their eyes and shut their ears to the truth. Nevertheless there it stands in words which, "though heaven and earth pass away, shall in no wise pass away."

Matt. xviii. 6. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." And Malachi iii. 5, "I will come near to you to judgment, and I will be a swift witness against ..... false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless ..... saith the Lord of hosts."

And now, Mr. Editor, in conclusion, a word respecting yourself. In the telegram the Government of India presume to assert that "you have met with universal condemnation at the hands of public opinion."

This is simply infatuation of men who pride themselves in their exclusiveness that their little sphere is the universe. How small they are! But I for one will stand by you, shoulder to shoulder in your fearless exposure of evils. I may be but an obscure individual in a remote corner. But I think that this assertion of the Government should be accepted as a challenge; and that not only Christians, but all who care for the sufferings inflicted on any of our fellow creatures, by injustice or indifference in any of those in authority, should now come forth and openly rally around you; and by clear evidence show that real "public opinion" is not exactly what a dictum from Simla (mis) represents it to be.

Yours for the truth of Jesus,
JOHN COX.

Nagercoil,
July 5th, 188

[In relation to the subject of the above letter from the venerable Mr. Cox, himself a veteran in the Lord's work, and the father of missionaries, a Godly garrison Chaplain writes—"The idea of the '*universal* condemnation' against you! The impure little know against whom they thrust in this matter." A leading Baptist missionary writes—"I have read with deep interest your stirring words on behalf of poor Luchminia, and your scathing review of the notorious Government despatch to the Secretary for India on the subject. The Government of India must retrace its steps, and reverse its decisions in this case. Luchminia will be freed, and with her ten thousand others who are equally slaves to the lusts of ungodly men. 'The Lord is at hand' and 'when He comes' He will smite these destroyers of human lives. Oh that the Spirit of God might lead them to repent of their sins ere it be too late."

A German missionary writes—"The Home Government ought to be informed that there is a large number of subjects who entirely dissent from the Government of India's despatch and firmly stand to Mr. Dyer and the cause he advocates. . . . . I can say, after more than 10 years mofussil life that nine-tenths of all the European officials are better examples for lascivity and frivolity, than for Christian virtues I do not hesitate to say, that *the* greatest hindrance to the spread of Christianity, is the shameless immorality of the majority of Europeans in this country chiefly of Government officials."

A missionary in Burmah writes—"I thank God for what you are doing in the Patna case, and we are praying for your success. I am glad Government have taken the stand they have. It will only intensify their overthrow in God's fulness of time. Let there be light." Another correspondent in Burmah writes—"The Patna case is a fearful one. Has justice fled from the earth? Poor little Luchminia! May the good Lord rule for her and her gallant friends, to the confusion of her destroyers from top to bottom."

Other letters are in similar terms; but the foregoing extracts will be sufficient to indicate that "the *universal* condemnation which" we have "met with at the hands of public opinion" does not extend beyond the corrupt circle in which the Viceroy and the six members of his council move at Simla. An instructive account of the Government of India's surroundings will be found on the second page of our "Weekly Review."—Editor, *Bombay Guardian.*]

EVERYBODY HELP!

To the Editor of the "Bombay Guardian."

DEAR SIR,—Kindly permit me through your columns to draw the attention of all who are interested in rescuing their fallen sisters, to the work that is being carried on at the Industrial Home for Women. We have two houses, one for Europeans and Eurasians, the other for Natives, and at present 25 inmates. It would be worse than useless to herd them together in a Home and allow them to be idle, but the difficulty of keeping so large a number employed must be apparent to everybody, and without the active co-operation of the public it will be impossible to do so.

Our foremost endeavour is to bring each woman to a personal knowledge of our Lord and to yield herself fully to Him, without which all our efforts will be in vain; but we also aim, by every means in our power, at strengthening their characters, so that on leaving they may be able to withstand the temptations they will meet with in the world. On this account we are specially anxious to avoid anything like pauperizing or treating them like children, but rather try to inspire feelings of self respect and independence; and therefore we desire to enable, and to make all who are in good health, earn their own

living whilst they are in the Home. We have partially succeeded in doing this with the Native women. They merely receive daily rations of rice and flour, but are paid by the piece for the work they do, and procure the rest of their food, fuel, and clothing with their earnings. The Scriptural command: "If any would not work, neither should he eat," is thus enforced, and there is in addition the great advantage of being brought regularly into private personal contact with each individual, as only one is allowed in the room at a time when they get their pay. This system has been in operation for about six months, and experience confirms us in our desire to see it carried out in both houses. We cannot, however, make the venture, without being assured of the help of the public, for when once the women are thrown on to their own resources, we are bound to keep them supplied with work, whether the goods are sold or not; therefore a quick sale of the stock in hand, and ready money are essential. We are always glad of orders for plain sewing, and would request people to come to us for their mosquito curtains, gentlemen's and children's sleeping suits, pantry, kitchen and stable cloths etc.

A list of the goods kept in stock which are done by the Natives, will be found amongst the advertisements. Ladies are invited to come and see over the Homes.

Yours etc.
H. RICHARDSON.

Postal address: Industrial Home, Tardeo, Bombay.
The Home is in Girgaum, next door to the David Sassoon Boys' Reformatory.

QUESTIONS ABOUT THE SALVATION ARMY.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I wish you would kindly enlighten me as to the creed of the Salvationists. The generality of people are against women preaching in Churches and quote 1 Cor: xiv. 34, 1 Cor: xi. 12, and it is said they do not believe in the sacraments, and their marriage ceremony is something like the Quakers. In my opinion they have done a great deal of good. I certainly do not approve of their going about without shoes. I think Joel ii. 28-29 and Acts ii. 16-17 will uphold their acts. Many sinners have been converted, and God glorified by their ministry. They that honour Me will I honour, and by their fruits ye shall know them. I think the above is a sufficient answer to those who would forbid women exercising a gift which God has manifestly bestowed upon them.

It is said they have a special Bible of their own. The one great obstacle to Christian minds is their having this new Bible of theirs. Surely as Christians the "Word of Life," our Bible, is sufficient for everyone's need. It has stood tests from the beginning of time and will to the end of time. What do they say to Rev. xxii. 18-19, and what to our Saviour's command of the communion, 1 Cor. xi. and yet preach Christ and His precious blood.

Yours faithfully.
C. PARKER.

"Summerville"
Mussoorie,
29th June 1889.

[On receipt of the foregoing letter, we placed it in the hands of a friend who, since his conversion some years ago through the preaching of a woman officer of the Salvation Army, has had much acquaintance with the Army, although he has never been an actual member of it. His answer to our correspondent's questions is below.—Editor, *Bombay Guardian*.]

To the Editor of the "Bombay Guardian."

DEAR SIR,—In reply to C. Parker's friendly letter on the Salvation Army, he is mistaken in supposing that General Booth has issued a new Bible. Mr. Booth has several times expressly stated that the book in question is not intended to supplant the Bible. It is simply a selection of passages for daily reading somewhat more voluminous than the ordinary scripture text books.

With regard to the outward celebration of the Lord's supper and of water baptism, the attitude of the Salvation Army, as I understand it, is this; (1st.) that they do not forbid any of their members taking part in the outward ordinance, neither do they insist upon it, and (2nd) that they do insist upon the intense importance of every believer being in *constant* spiritual communion with God through the cleansing blood of Christ, and also that every one of Christ's saved ones should be baptised in the Holy Ghost.

They hold the belief (and I think rightly) that there are large numbers of the Church of Christ in India who know very little practically either of the work or the Person of the Holy Spirit.

Faithfully yours,
S. S.

TWO SALVATION ARMY OFFICERS IN THE AJMERE DISTRICT.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—The people up our way very rarely see members of the Salvation Army. Some who had heard and read a great deal, but who had not seen them, had the privilege recently of not only seeing but hearing two lady officers talk and sing about the things of God.

Mhow was the first point attacked, but not being on the ground, I am not in a position to furnish details of the operations there, except what I heard from the lips of the officers themselves, who spoke of having had a good time. Pastor Jeffries, in a letter to his Presiding Elder, spoke hopefully of the work there.

The second attack was made in Khandwa. The M. E. Church was packed on two consecutive evenings with listeners. Over 300 were shot at in the open air in the Native City, but with what effect God knows. Our Native force here rendered substantial help. The officers swept past Harda and Sohagpur, taking these on the return march, and bombarded Jabalpur, that city beautiful for situation, where the cannonading was kept on for 10 days together. I was present at most of their meetings, both at the M. E. Church, and the station theatre, where crowded audiences heard the sweet sound of Jesus' name. At the theatre, on the first Sunday, nearly 250 heard the Gospel. In spite of the inclement weather, people, especially the military, put in an appearance. It is reported that 35 souls found the Lord at these meetings, and Rs. 200 were canvassed in the community for the War Chest at Head-Quarters.

Sohagpur and Harda were next visited; at the latter station two meetings were held, the first of which was well attended. Last Friday, at 3 p. m. the officers pushed on to Jhansi.

Captain Cameron and Lieutenant Singer, are very spiritual and earnest young ladies: they sing sweetly, pray fervently and talk earnestly; they are bound to succeed in their evangelistic tours, because they never fail to keep the Cross before their audiences, in prominent constant view.

They have quite a number of stations to visit yet. Bhosawal, Nagpur, Kamptee, Lanowli, Dharwar, Belgaum, Mahableshwar, &c. are included in the programme.

Let military chaplains, ministers, and missionaries extend to them a right hearty and enthusiastic welcome, and their charges, I guarantee, will not be unbenefited by the step.

Yours in the Work,
T. E. F. MORTON.
Missionary, M. E. Mission.
10th, July 1889, Khandwa.

IS THE GOSPEL OR IS EDUCATION THE POWER OF GOD INTO SALVATION?

To the Editor of the "Bombay Guardian."

DEAR MR. EDITOR,—I enclose a clipping from the *Madras Mail* of the 1st instant. [The extract refers to an address delivered at Madras by the Rev. T. H. Whitamore, in the course of which he is reported to have said—"*It was absurd to suppose that the people of this country could be converted without being educated*, for they were imbued with superstition from their infancy."] What do you think of a Missionary who has come out to India to preach the Gospel to the heathen but who declares that God cannot convert them till man has first educated them? Do you know of any place in God's Word where we are taught that the Holy Spirit cannot reach man's heart through the ear as well as eyes? If Mr Whitamore is a fair representative of the "Educational Method," is it any wonder that it has been so fruitless in conversions? I believe in education: I am the manager of a large and prosperous school, but I know no part of God's Word which teaches us that education must precede conversion. As I read our Lord's great commission, I am told to make disciples by *preaching*, and supplement preaching with teaching I can show Mr. Whitamore a mission with more than a quarter of a million of Native Christians, not one in a hundred of whom could read a single word when God converted their souls. This may be "absurd" to Mr. Whitamore but to me it is "the wisdom of God and the power of God."

Such unscriptural and nonsensical remarks as this that Mr. Whitamore has made will do more to damage the Educational Missions than anything I have seen from the *Methodist Times*.

AQUILA.

PASSENGERS ARRIVED.

Per P. and O. Str. *Assam*, July 6th.

From London—Mr Coleman Capt Stewart Mr Foord Capt G B Smith Mrs Smith Mr Luckstedt Mr Humphreys Mr Hickson Mr Bennett Mr J Glassford Mr GGlassford and Mr West.

From Brindisi—Mr Lewis Mr Cox Mr Westland Mr Carstairs Mr Slack Mr Alexander Mr Butts Mr Cook Major Thomas Mr Webster Mr Brown and Maj Lindsay.

PASSENGERS SAILED.

Per P. and O. Str. *Peshawur*, July 9th.

For London—Miss Smith Col Lane Mr A Bleasley Miss Saxby Mr G M Harriott Mrs T Graham Col F W Grant Mr Khuda Bukhsh Mrs Strachon Mr D Clough Mr and Mrs Baker Mr G N Cave Rev E Jermyn Capt and Mrs Vernon Garrett child and infant Mr Henry Cousens Surg-Major W A Gilligan Col Mackesy Mr A C Hiron Rev A Norton Lieut A W Warden Mr Dermott Mr Walshe Mr J N Clayton and Mrs Chope, child and infant.

For Brindisi—Mr and Mrs Mein Mr B Samuel Mr G E Howse Mr Melton Mr J W Christison Mr C H Hampden Mr J Freeman Mr W J Gault Major F H Blanshard Hon Phillip and Mrs Nolan Mr A Stuart Lieut G C Birdwood Lieut-Col G E Reade Mr Quinlan Mr Attwill Ellis Mr Peppe Mr Claxton Peppe Col and Mrs Wylie and two children Brig-Genl G B Wolseley Mr J H Alexander Miss Ogilvie Mr F B Dickinson Mr Rainford Mr E Zollinger Mr Hanney Mr W B Riddock Mr F C Fabricius Major Wyghton Mr Johnson Mr Geo T Jackson Mr A Lyle Major S Rawlinson and Mr R L Campbell.

For Venice—Capt Burn Murdoch Dr and Mrs Naylor and Rev J Taylor.

Advertisements.

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Communications to be addressed to Miss Richardson, Chunam Kiln Road, as above. Mofussil customers supplied by V.P.P.

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